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The section of the book lying before us for review ends with the overthrow of Smerdis, the Magian usurper; we shall look with interest for the next fascicle which promises to trace the career of the great organizer, Darius, and the sequence of events down to the momentous invasion of Iran by Alexander the Great.

A. V. WILLIAMS JACKSON.

*Woman; Her Position and Influence in Ancient Greece and Rome, and among the Early Christians.* By JAMES DONALDSON, M.A., LL.D., Principal of the University of St. Andrews. (New York, London, Bombay, and Calcutta: Longmans, Green, and Company. 1907. Pp. iv, 278.)

"SIR, I give you woman", cries the bagman in Thackeray, as he lifts his glass. The Principal of the University of St. Andrews gives us the woman of Graeco-Roman and early Christian antiquity in five or six agreeably written papers reprinted from the *Contemporary Review* of twenty-five or thirty years ago and supplemented by a useful bibliography and a few notes on the modesty of Homeric bathing, the character of Sappho, the relative dates of the *Ecclesiastical* and the *Republic*, and similar topics of perennial controversy.

Good taste, a pleasant if somewhat Bowdlerized style and a sufficiency of sound though not very painstaking scholarship redeem this volume from any malicious comparison with the lectures which M. Maurice Lefèvre delivered to *ces dames* in the presence of an *Auditrice auguste* and published with the title *La Femme à travers l'Histoire*. But the author himself would hardly claim for it the place of a serious historical monograph. He discourses pleasantly of the freedom enjoyed by the Homeric woman, of the lenient fatalistic view which the Homeric man took of her peccadillos, of the inevitable Nausicaa idyl. He attributes the succession for about four or five hundred years at Sparta "of the strongest men that probably ever existed on the face of the earth" to the purity and the gymnastic training of the Spartan girls. He protests against the villanous tales with which Athenian comedians have besmirched the name of Sappho, and commends the prototypes of the bachelor girl whose soul revolted at the sordid cares of housekeeping and sought refuge in her school from the low drudgery and monotonous routine to which it appears those women's lives were sacrificed in Lesbos. He ascribes the decay of Athens to the subjugation of her women, deduces the *hetaira* as the veritable complement of the unattractive Athenian wife, and takes the favorable, Professor Wilamowitz would say, the sentimental view of Aspasia. He shows us the good and the evil side of the Roman matron's life, describes her gradual emancipation, and sets forth the main features of the laws of marriage and divorce at Rome.

Lastly he shows how the position of woman declined with the decay

of the Empire through the early Christian centuries, and ascribes the failure of Christianity at first to elevate her condition to the fanatical asceticism of the more narrow-minded Christian fathers.

In all this there is little to praise or censure. The original sources have been consulted, but are not cited with sufficient fullness or precision to make the book a valuable work of reference. Sophocles does not represent one of his characters as regretting the loss of a brother or sister much more than that of a wife (p. 33). On the contrary, it is a woman, Antigone, who says that she could more easily replace a husband than a brother. In his account of the supposed speeches of Cato and L. Valerius in the Oppian Law Dr. Donaldson hardly appreciates the delicious humor of Livy. In citing Horace's *Nullis polluitur casta domus stupris* as proof of the success of the *Lex Julia* he takes an optimistic view of the evidential value of court poetry. It is not quite certain that Erinna was a pupil of Sappho; nor is it more than a conjecture that her poem, the "Distaff", sings the first revolt of the college girl against household drudgery.

But these are trifles. Dr. Donaldson's readable little book is perhaps quite as useful as a work of more solid erudition would be. Woman is half the world, as Plato said, and cannot be profitably studied, as some think she cannot study, in falsifying isolation from man. It is possible to tabulate for reference the laws and customs which from age to age have regulated the status of daughter, wife, widow or *hetaira*. But what generally passes for the study of woman is simply the study of sex—an essentially unhistorical theme for *plus ça change plus c'est la même chose*.

PAUL SHOREY.

*Genséric, la Conquête Vandale en Afrique et la Destruction de l'Empire d'Occident.* Par F. MARTROYE. (Paris: Hachette et Cie. 1907. Pp. vii, 392.)

THIS work is based on a careful use of all the available sources and presents a satisfactory account of the Vandal kingdom to the death of Genseric, 477.

The introduction is devoted mainly to a narrative of the Donatist controversy, the recital of which is used by M. Martroye to portray the separatist tendencies in Africa and the wretched condition of the African provinces. Chapter I. (La Conquête, pp. 78-136) covers the period from the death of Honorius, 423, to the treaty of 442 between Theodosius and Genseric. The events narrated are the rivalry of Aëtius and Boniface, the earlier wanderings of the Vandals, the career of the Visigoths under Ataulph and Wallia, and the conquest of Africa, 429-442. Some of M. Martroye's conclusions should be noticed: he is inclined to accept the story of the treason of Boniface and its motives as given by Procopius; he reckons the effective force of the Vandal army as 50,000 men at the most; the portion of Africa promised to